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CHRISTIAN EDUCATION MAGAZINE

BOYD M. MCKEOWN, *Editor*

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Between Scylla and Charybdis

Race is one of today's most popular discussion topics. In street corner guments, in church sponsored institutes and assemblies and in formal d dignified forums the subject is being aired and widely differing sug-stions for the improvement of race relations are being thrust forward. ost such discussions are beneficial to those who participate and most of em contribute to the ultimate solution of the problems that vex us so rely. There are two types of discussions, however, which are of little lp. One is the purely academic type and the other is the incendiary riety. Discussion leaders can do the cause a real service by steering sane middle course between these two extremes.

The academic type elicits huge quantities of vague theorizing and even pious mouthing of slogans and catch phrases but seldom leads to any rt of constructive action. Its participants seem to derive a holy glow erely from talking about needs and ideals but their contributions to ter-racial cooperation are usually limited to the adoption of high sound-g resolutions and perhaps to the holding of an occasional inter-racial tea.

Even more unprofitable and unjustifiable are the incendiary discussions. rticipants in this type of discussion could hardly qualify for happiness der the beatitude that says, "Blessed are the peacemakers." Their de-nciatory outbursts often are rabid to the point of indicating that a stile attitude on race has become a veritable obsession. Seemingly the otto of such groups is, "Down with everything that is up and up with erything that is down." Forgotten is the fact that "With deeds of love d kindness the Heavenly Kingdom comes."

Between the Scylla and Charybdis outlined above, the Church has a nderful opportunity to stimulate in its various group meetings, discus-ns of race that are marked by sympathetic understanding, brotherly love, e of factual data, and consideration of really basic problems; discussions at lead toward an increasing recognition of the sacredness of human rsonality and toward wise steps designed to produce an ever greater servoir of good will among the races of the earth.

In these uncharted post-war seas the Church has the Captain's obliga-n to save the ship of civilization or to go down with it. More immediately eaking, in discussions of race, it has the Captain's responsibility to hieve safe passage between the dangers of a Scylla of inertia on the one nd and of a Charybdis of hate on the other. B. M. M.

A More Excellent Way

HORACE W. WILLIAMS

Associate Secretary, Inter-Board Committee on Missionary Education

WITH all our scientific achievements and our world of fingertip gadgets, we have failed to make notable advances in the fundamental science of living together. In this area progress is slow. Someone has said that it is easier to smash an atom than to break a prejudice.

We tend to hold tenaciously to our prejudices and practices in race relations in spite of the fact that there are more excellent ways.

There was a time when the majority of the people thought that it was useless, and even detrimental, to provide education for Negroes. Only a few forward-looking people thought differently. We are now coming to realize that investments in Negro education pay as large or larger dividends than those made in any other phase of education. The educated Christian Negro is one of America's best citizens and an asset to any community. In almost every walk of life today such men and women are making notable contributions to the economic and cultural life of America.

Even at the point of intermarriage—the much-used smoke screen of the bigot and the unwarranted fear of the uninformed—we are sometimes surprised to learn that out of multiplied thousands of Negro college graduates less than one out of a thousand marries a white person. In fact, the higher the educational achievement, the less likely is intermarriage to take place. Christian education is one of the surest guarantees of racial integrity.

Through making available cultural opportunities to all people, the artistic life of America has been greatly enriched. Members of minority groups in this land have contributed their art, their music, their poetry, their stories, their drama, and their books. While there may seem to be a great gulf between a Negro plowhand and a James Weldon Johnson or between a cotton wharf stevedore and George Washington Carver, we must keep in mind that this gulf is being bridged within the short span of three generations. As cultural opportunities are being opened to Mexicans of the southwest, Indians of Oklahoma, and Negroes of Mississippi, Georgia, Chicago, and Harlem musicans, poets, artists, and scientists are being developed.

It was a vicious, unsound economic policy to pay the Negro and others of minority groups smaller wages than were paid white people for the same work on the assump-

on that "their standards of living re lower." It is now being discovered that prosperity in a community increased and the number of jobs available to all is likewise increased the economic base of peoples of inority groups is improved. Good ages for work well done in the nds of educated citizens means ore money well spent for essenals and luxuries in life—more oney in circulation, more purchasg power, more demand for goods, ore general prosperity. It is poor conomics to keep any group living a substandard level.

The Church is finding that there a more excellent way in race retions. Historically, the Church has t apart "language" and racial roups on the assumption that inrest, needs, and cultures were so fferent from the rank and file of ur churches that it was better for l concerned to apply "language" roupings and race segregation. As me has gone on many of the lanuage churches have become identified with other churches. Last sumer an "Anglo" group of young lults in the southwest arranged have a joint meeting with a simir group of Mexican background. he experience was so wholesome nd the result so gratifying that eryone is happy over the discovery at they can live together, worship gether, plan together, and serve hrist together more effectively an they could do so alone.

Furthermore, it is being discoved that in many of our American mmunities interracial councils ve kept down tensions and worked t difficult problems. Such couns, largely sponsored by churches church leaders, have functioned ith notable success in Detroit, Chigo, Atlanta, Nashville, and many her communities, large and small, America. Many Southern white ople in The Methodist Church are testifying to the fact that with unification they have been brought into a closer Christian working relationship with Negroes of The Methodist Church. As a result, new understanding, new attitudes, and new working relationships are developing.

In many communities throughout America—north and south—Christians of all races are slowly moving into a better understanding and finer fellowship based upon good will and Christian love.

There is a more excellent way in Christian race relations and America may be on the eve of making this discovery and of moving in that direction.

Race Relations Begin at Home

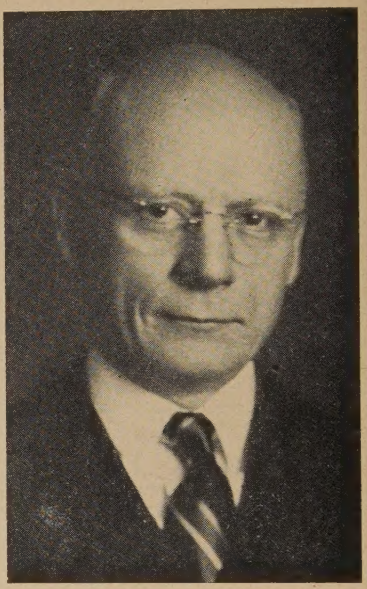
Though inter-racial adjustments pose a problem today that is worldwide in its scope, better race relations begin at home and progress is made in allaying bitter racial tensions in proportion as positive Christ-like action is employed by every Christian in every relationship. Christian motives and methods in our treatment of employees, in our dealing with members of other races as we meet them on the street or in the bus or street car, in business transactions with those of other racial groups, will help to solve the problem both at home and in its wider reaches.

Lacking this approach, no amount of idle but tearful lamentations over conditions in Europe, the Orient, or some other section of America will contribute significantly to the improvement of inter-racial understanding and good will. No laissez faire policy will serve. Problems of race will not solve themselves. Better race relations are needed throughout the world; they are dependent upon constructive, persistent action, but of basic importance is the fact that they begin at home.

What Your Race Relations Offering Means

MERRILL J. HOLMES

Vice-President and President-Elect, Illinois Wesleyan University, Bloomington, Ill. Formerly Secretary, Department of Institutions for Negroes, Board of Education



THE observance of Race Relations Sunday is as genuinely Methodistic as the old-time class meeting or love feast. It is a natural and inevitable outgrowth of the continuing concern of Methodism that the advantages of Christian education and culture shall be brought to all the people of this nation as well as to all of the nations of the earth.

Each of the three Methodisms which united to form The Methodist Church in 1939 had been carrying important responsibilities for the Christian training of Negro youth and two of the uniting bodies had long been giving significant support to schools and colleges for Negroes.

Methodism in America began as an interracial Church. Its earliest congregations often included Negro members. As the Methodist movement spread, converts were found among the American Indians, and the first missionary to them was a Negro. Soon Methodism was carrying its message to the uttermost parts of the earth and today it is at work among all races of men. It was in perfect keeping with the genius of Methodism which has become so truly an arm of the Church Universal that it should plan a spiritual and educational ministry to all kinds of Americans. So, Methodists, on Race Relations Sunday, bring their gifts "for the promotion of educational institutions for Negroes" and "for the religious education of Negro children, youth and adults." The significance of these gifts is great, for the cause they serve is great.

First, they help open the door of opportunity to young men and women coming from that tenth of the population of our country which is of African descent. Christian schools and colleges are indispensable to the American way of life and to the American type of democracy. Methodist parents know well the value of the Christian college for their sons and daughters and every Methodist knows that it takes both the tuition fee paid by the student and the generous support of The Methodist Church through benevolent giving to carry the program of any Methodist college. The gifts of Methodist people and espe-

ally the Race Relations Sunday fering provide necessary funds for e Methodist schools and colleges r Negro youth which include a eological seminary, a medical col-ge, eleven colleges and junior col-ges as well as an academy and a rse training school and hospital. here are no substitutes for these stitutions and most of the students rolled in them have their chance training for Christian citizenship ly because the schools exist.

Second, your offering on Race elations Sunday is bread cast upon e waters, which brings a most re-arkable return both to the Church d to the nation. It helps to make possible for our Negro popula-on to supply an increasing num-er of teachers, ministers, doctors, rses, business men, farmers and cial workers who bring their con-ibutions to the life of the nation, ntributions of service which ould be forever lost except for ese Methodist colleges.

George Washington Carver came t of a Methodist school in Iowa. he range and value of his contribu-on to the welfare and comfort of ankind was like that of Thomas dison. The economic value to all merican people, but especially to ose in the South, both white and egro, flowing out of his research d discoveries could be computed the hundreds of millions if not llions of dollars. The thing George ashington Carver did illustrates lmirably the service thousands of raduates of Methodist colleges ren-r in a smaller way in bringing eir gifts to the welfare of their llow men and to the advancement life and civilization on this con-nent. So, your Race Relations of-ring has creative value not only in lping earnest boys and girls to go a Christian college but also in abling them, having gone to col-ge, to bring their gifts of useful service in many fields of human endeavor. The Negro citizens of the nation have the quiet, sure confidence of knowing that they are carrying their share of the nation's load and are doing their part to work out its problems.

Third, your Race Relations offering has a meaning of world-wide significance. It helps interpret American democracy to the rest of the world. The place of the American Negro in this nation and whether he has or does not have opportunities like unto other citizens is a matter that is widely known throughout the continent of Africa and other parts of the world.

The United States, in the providence of God, has become a light unto the nations. It is of the utmost importance that that light be not darkness. Consider an illustration how the light of our democracy has been shining toward the Orient. When the United States established its authority over the Philippine Islands less than half a century ago, it found a population largely illiterate. Our government promptly sent some 2,000 teachers to establish public schools throughout the Islands and thus provided for the diffusion of knowledge among the people. Step by step we have led them in the way of democracy. We have taught them its rights and duties, its privileges and responsibilities, its opportunities and obligations. We have helped them establish their own national government. This program of the United States for the Philippine Islands made it utterly impossible for Japan, under its war lords, to set the Orient against the Occident in a continuing struggle. The Orient had glimpsed a different idea in the policy of the United States—the idea that freedom should be the secure possession of all people and of every nation.

The Methodist Church, in show-

ing the same kind of concern for the Christian education of American youth of African ancestry as it has for American youth of European ancestry is also exhibting an interpretation of democracy that all of the rest of the world will see.

Let our Race Relations Day offering be presented with such enthusiasm and generosity as will make it truly an outward and visible sign of an inward and spiritual idea which recognizes all men as brothers exactly in accord with the teaching of Jesus.

Are We Stockholders?

A certain industrial concern has recently been holding regional meetings of stockholders for the purpose of cultivating better public relations with this important constituency group. In these meetings stockholders have been told that they owe it to themselves and the company to know the company's general condition, to be familiar with its management and policies, to study its reports, to buy its goods, to promote the company with their associates and to promote good will for the company at every opportunity. In short, they are encouraged to get behind the company morally and spiritually as well as financially and to act as partners, salesmen, friends and counselors.

Is not this food for thought as we contemplate our role as stockholders of Methodist Institutions?

The Friendship Press has recently produced a book designed for use in discussion groups under Church auspices. The book, entitled *Portrait of a Pilgrim,* is by Buell G. Gallagher and the discussion guide which is built around the theme "The Christian and Race" has been prepared by Reverend Horace W. Williams, of the Methodist Board of Education Staff, in Nashville.

Commended by the Press

Doctor William H. Wallace, Pastor, St. Luke's Methodist Church, Oklahoma City, and writer of one of the articles in this issue, has for many years been one of the Church's leaders in the area of improving race relations. Invariably his church has been at or near the top in the amount of its Race Relations Day offering. An interesting editorial carried in the Oklahoma City *Times* on July 25, 1946, however, indicates that the work of Doctor Wallace in the area of race is not restricted to vague theorizing or to a patronizing presentation of the Race Relations Day offering. The editorial which was headed, "A Milestone of Progress," follows:

"It isn't so many years ago that St. Luke's Methodist Church in Oklahoma City was known as this city's leading exponent of 'Methodist Church, South.' That was before the union of the northern and southern branches was consummated.

"The other day Chester A. Nelson, the faithful Negro custodian of this church, died after many years of service. He was given a full scale funeral service at this church, and his body lay in state, as with distinguished individuals who have died and are honored.

"This event is proof of the fact that race relations, when handled tactfully and without undue pressure from any source, have a way of taking care of themselves, and that real progress has been made in this community in the past decade."

Suggested for Race Relations Reading, "A Brother Is a Stranger" by Toru Matsumoto and Marion Olive Lerrigo, recently published by the John Day Company.

Race Relations Day Helps the Local Church

WILLIAM H. WALLACE, JR.

Minister, St. Luke's Methodist Church
Oklahoma City, Oklahoma

WE often miss the real value of our work of benevolence and missionary endeavor. When we are raising money for great projects such as missions, whether at home or abroad, most of us think in terms of what we are doing for the "starving Chinese" or the "Hottentot heathen," but as a matter of fact, we are doing more for ourselves than for the object of our beneficence in nearly every case. This is particularly true in the case of Race Relations Day, and I would like to say a few things about the effect on the local church in the observance of this day.

It unites the church in spirit and action to be a missionary-minded church and the observance of Race Relations Day centralizes and focalizes our sympathies and our regard for the Negro race as we observe such a day. Whatever else may be the mission of the church, the members feel and know that to be doing something for the other fellow is one of the finest Christian spirits in the entire story of the church. Hearts are drawn together and minds become united when we go into the work of the missionary enterprise so I always face the presentation of this fine observance in the church knowing that we set our hearts and minds and affections on things above when we observe such a day.

Race Relations Day helps us unconsciously to cast away our racial prejudices. While it is true this must be voluntary on the part of each individual person, still the presentation of this matter causes us to look carefully and earnestly at such a problem. The presentation by the minister of the church challenges the entire congregation to a closer view and more sincere action on their part. Thus if we even study the matter our prejudices begin to disappear. Then, too, if we will honestly present the work of the Negro, our respect for him will grow. I have a feeling that all in our congregations should read the book *Meet the Negro* by Dr. Karl Downs. This is a very stimulating presentation of the work of the Negro, and we cannot help but lose some of our prejudices as we read it.

One of the finest things about

Race Relations Day is that when we cast aside racial prejudices, no matter how little we cast aside, it helps us to grow into a taller Christian stature, and the observance of the day, the giving of our money, the studying of the problem, the facing up to individual cases, certainly helps us on the day when racial prejudices must be met and overcome.

Therefore, I have concluded that one of the best things I can do for my own people is to have a vigorous campaign for funds on this day, and my experience through the years has been that some of the most prejudiced laymen have taken the lead in furthering this great work. It has been a great blessing to me, personally, and, I am sure, to all the congregations I have served, and people have given money gladly and willingly, and in abundance. For all our people need to know in any case is that a worthy and Christian cause is being presented, and they will respond to the need and to the cause as their hearts dictate to them. Every church in Methodism would do well to observe Race Relations Day earnestly, ardently, and enthusiastically, because it will be a great help and benefit to the local church.

"If you would really know a people, steep yourself in their literature" was the advice given by an English professor at S.M.U. a number of years ago. The body of wholly revealing and wholly readable literature from the pens of Negro authors is steadily increasing. Recommended for his insights into Negro life and thought, for instance, is Roi Otley's book "New World a Comin'." Published a couple of years ago, it is one of the Houghton-Mifflin, Life in America series.

Contributions Needed; Color Secondary

Color should not count in meeting world needs. All-out contributions are needed from every source and it is a wise Providence that has made a wide distribution of brain power. No group or race can claim a monopoly on intelligence, artistic talents or creative ability.

A recent leaflet designed to promote better understanding between the races calls attention to a number of facts well known to every informed Negro but which unfortunately have not been adequately presented to white America.

Among other things, the leaflet calls attention to the pride which Negroes take in the work of Negro artists, as for example, Marian Anderson and Paul Robeson; of scientists like Doctor George Washington Carver, and Doctor Charles Drew; of athletes like Joe Louis and Jesse Owen; of educators and civic leaders like Doctor Mary McLeod Bethune and Doctor Channing Tobias; of fighting men from Crispus Attucks on the Boston Common to Brigadier General Benjamin O. Davis and the immortal Dorie Miller.

More important still, Negroes also know that the ranks of these great men and women can be multiplied to the advantage of the entire nation if only greater opportunities to live, learn and serve are afforded to members of the Negro Race.

A survey recently conducted among G.I. students at the University of Texas indicated that "The war made 74 per cent more favorable toward religion. 57 per cent are more favorable toward racial and minority groups as the result of their war service." *Inter Collegiate Press Bulletins, October 21, 1946.*

Race Relations at West Virginia Wesleyan

WEST Virginia Wesleyan College, Buckhannon, West Virginia, is distributing an attractive leaflet describing the almost unbelievable chain of circumstances which have combined to bring a beautiful and talented Chinese girl from her home in Shanghai to become a student in this Methodist institution. The events constitute an excellent example of what Doctor W. B. Fleming, Vice President Emeritus of West Virginia Wesleyan, has called the "pretty ways of providence."

The story begins in the middle twenties when Miss Dorothy Lee of China was a student at West Virginia Wesleyan. It was while there that she met a young Chinese medical student who was taking training in this country, Doctor James Cheng. In 1927 Miss Lee graduated from West Virginia Wesleyan and, incidentally, became the school's only Chinese alumna. Promptly thereafter she and Doctor Cheng were married and a few years later returned to China. Their eldest child, a girl, was named Julia B. Cheng and from her earliest infancy it was the dream of her mother that she might attend West Virginia Wesleyan.

Much water went under the bridge during the years that fol-

President W. J. Scarborough welcomes Miss Julia B. Cheng of Shanghai to West Virginia Wesleyan while Dr. Wallace B. Fleming, Vice-President Emeritus of the College who helped Miss Cheng in her plans to come to America, smiles his approval.

lowed. The Chengs faced all the privations and hardships and dangers of war but, in the meantime, they made an outstanding record of medical service.

When Julia B. was ready for college the financial limitations, transportation difficulties and scores of other conditions consipred to make college attendance anywhere, most of all college attendance in America, seem impossible. Then began a series of events figured in by missionaries, by Doctor Fleming and by generous donors in America and even by an American G.I. on duty in Shanghai, which eventuated a few weeks ago in Miss Cheng's becoming a member of the West Virginia Wesleyan student body.

Madame Cheng, Julia B's mother, has been the subject of numerous write-ups, including one in CHRISTIAN EDUCATION MAGAZINE, May-June, 1941. A stirring account of the troubles and services of the Chengs is to be found in Doctor Frank Cartwright's book *Life Has No Ceiling*. In the light of Julia's interesting parental background, it is gratifying to know that she is adding new chapters to the creditable history her mother and father have made.

Singularly enough, at West Virginia Wesleyan she occupies the dormitory room which her mother occupied during her days as a student there.

Under the title "The Man Who Wouldn't Give Up" a recent issue of *Reader's Digest* carried a thrilling story of Percy L. Julian, an alumnus of DePauw University, Greencastle, Indiana. Doctor Julian is a Negro who has fought a difficult fight for opportunity and recognition and who is now heading a research program which promises to benefit millions of his fellow men.

Don't Turn up Your Nose

When we are tempted to turn up our nose at the foreigners and fill our heart with prejudice take this statement out of your files and read again what Bishop Edwin H. Hughes says:

"It was an Italian, Christopher Columbus, that discovered America. Another Italian, Americus Vespucious, gave America its name. An Italian, Marconi, gave to the world the miracle of wireless; Kosciusco and Pulaski, Slavs, helped America in the war of the Revolution. The voice of O'Connell, the Irishman, upheld the right of the American Colonies in their war for independence. The Germans gave the world Martin Luther. The Jews gave the world Jesus Christ.

"If you were to take out of our national life all those streams of influence to which I have referred you would make a disastrous gap. The need in America today is a more perfect attitude toward the foreigners.

"We are all foreigners, for the only native born American is the Indian, and his skin is red."

Some sobering thoughts!

Alabama Advocate.

The gap between primitive thought processes and a firm grasp of the ways of cultivated life is not too wide for the Negroes of South Africa to bridge in one generation, according to an article by Doctor Vera Emanuel, of Johannesburg, South Africa, in the *Saturday Evening Post*, June 15, 1946.

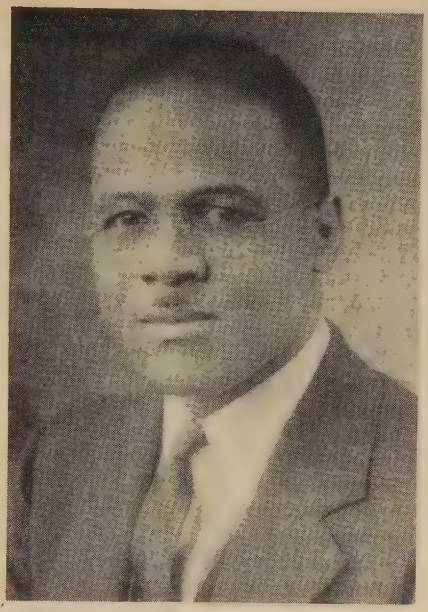
* * * *

February 9, 1947 is for the Federal Council of Churches of Christ in America the twenty-fifth anniversary of its promotion and observance of Race Relations Sunday. The observance in The Methodist Church dates back to 1896.

What I See in Race Relations Day

JAMES P. BRAWLEY

President, Clark College, Atlanta, Ga.



RACE Relations Sunday has been established by The Methodist Church to be observed in all the congregations as the day when the interests of Christian education for Negro Youth shall be presented. This day is to be used as a means of educating the Church in regard to better race relations and the needs of Negro schools. I see in Race Relations Day almost unlimited opportunities for increasing the support of education for Negro youth of the Church and for making effective a far-reaching program in race relations. Briefly, what I see in Race Relations Day may be stated in terms of opportunities.

Opportunity for Financial Support. None of the colleges for Negro youth of The Methodist Church are adequately endowed. Some of them have practically no endowment. In all of them student fees are the largest source of income for instructional purposes. Limited economic resources of the Negro group prohibit charges that would make student fees a very lucrative source of income. Low rates of interest on investments reduce the income from endowment. The need for many contributions from friends for the support of the Negro colleges of the Church is far more urgent than can be made known in this brief statement. The best endowment that a college can have is a large number of friends who will contribute regularly and generously to its support. Race Relations Day offers an excellent opportunity for such contributions. This Day also gives opportunity for the Church to become better acquainted with its Negro colleges and the work which they are doing in justification of the investments which the Church and the friends of these institutions are making in them.

Opportunity for an Intensive Study of Race Relations and the Race Problem in America. I see in Race Relations Day an opportunity to recognize and deal with one of the most acute problems which America faces. Better interracial understanding, so greatly needed, will have to form the basis for dealing with this problem. It is important that advantage be taken of the opportunity this day affords to correct misconceptions and false ideas about the theory of race, and particularly concerning the Negro. There is only one race, the human

race, as revealed in the Bible and verified by scientific research. All peoples of the world are made of one blood. The theory of racial superiority and racial inferiority finds no support in science and breaks down under careful examination. Thus, false ideas and many of the traditions regarding Negroes vanish when tested by scientific facts.

Race Relations Day should bring to the attention of 8,000,000 Methodists in an emphatic manner the significance of the problems of the largest minority group in the Church and the obligation of Christian people regarding these problems. This Day affords opportunity to study and discover practical ways of meeting some of these racial problems. It is imperative that appreciation for all racial groups be taught and emphasis placed upon the oneness of the human race and the solidarity of the human family.

Greater appreciation for the Negro might be achieved through emphasis upon his accomplishments and his part in and contribution to American history, which facts and accomplishments are far too rarely known. Negro youth, and adults also, need to develop appreciation for, and to remove their prejudices against, other groups. I see in this Day one of our finest opportunities to stress tolerance and good will toward all people.

Opportunity for an Awakened Sense of the Stewardship of Human Resources. Human beings are the most important creatures on earth. They are important because of their kinship to God, because of their transfinite qualities, because of the resources they possess for making a better world. When we become interested in people, of whatever ethnic attachment, then we become awakened to the resources of their talents, the remarkable extent of their abilities, and the range and uniqueness of their culture. Race Relations Day should lead us in this direction.

Opportunity to Feel a New Sense of Christian Brotherhood and to Rise to New Heights through Performance of Christian Duty. Race Relations Day, as I see it, affords us the opportunity to realize the inescapability of brotherhood. Men are brothers because God has made them so. Brotherhood is not a choice to be made. The only choice we have is that of practicing brotherhood or suffering the consequences of our foolish defiance of God's law of human relations. An opportunity and challenge is to become better Christians through better race relations.

We can become better Christians if we will love one another. We can make a new America and ultimately a new world if we will obey the injunction of Jesus to love our neighbors as ourselves. We shall catch new visions and open new vistas of human relations when we become better stewards of good will. Race Relations Day can inspire in us new appreciations for interests in all groups of people. This is our Christian duty. When we accept it and do it, we shall see a new day dawning with new hope for a world fellowship and world peace.

The offering received on Race Relations Sunday is desperately needed and every church, regardless of size or location, should be encouraged to make a worth-while contribution to the education of the Negro youth. There has never been a time when so many fine young Negroes are seeking an education as today. Every dollar given on Race Relation Sunday will help some worthy Negro boy or girl achieve his ambition for an education.—*G. E. Clary, South Georgia Conference.*

Why Race Relations Sunday?

A. R. BUHRMAN

Pastor, Trinity Methodist Church, Arcadia, Fla.

BECAUSE race prejudice causes more sin than anything else in the world. As H. G. Wells said: "I am convinced myself that there is no more evil thing in this present world than race prejudice, none at all. I write deliberately—it is the worst single thing in life now. It justifies and holds together more baseness, cruelty, and abomination than any other sort of error in the world."

Because Christian attitudes in race relations are the acid test of brotherhood.

Because the man in the pew needs this vivid reminder of what the Christian gospel demands of us all.

Because it is futile to repent vaguely of sin in general. We must repent of specific sins and the mistreatment of our fellowman is a specific sin.

Because, as E. Stanley Jones once put it, "Vast areas of the Christian world are inoculated with a mild form of Christianity so that the real thing seems strange and impossible."

Because, Methodists need to know what the Church is doing to change wrong thinking, to abolish color prejudice and to bring about equality of educational opportunity for all.

Because our world must be, "one world—or none." In achieving this goal the renunciation of race prejudice is an absolute necessity.

Because the time is *now*. We cannot afford to delay the practice of brotherhood. To temporize and procrastinate is only not only wrong; it is suicidal!

Because we must be Christian! There is no alternative choice in this matter of right race relations. As T. R. Glover has said: "You can have either race prejudice or Jesus Christ; you cannot have both."

Because—through a freewill offering—we have an excellent opportunity of helping to train Christian leadership in our Negro schools and colleges. This offering is a very small payment on a very large debt. It is a little investment with a certain promise of high return. It is bread cast upon the waters. It is something we do because the love of Christ constraineth us. If "God so loved us," we ought to "love one another."

Two of the five men named on the Atomic Energy Commission are graduates of Methodist colleges. David E. Lilienthal, chairman of the Commission, is a graduate of DePauw University (Greencastle, Ind.) and William W. Waymack is a graduate of Morningside College (Sioux City, Ia.)

A Bit of History

RECENTLY the editor asked Doctor M. S. Davage, Secretary of the Department of Institutions for Negroes of the Board of Education, just when the observance of Race Relations Sunday began in the Methodist Episcopal Church. He did not know but his scholarly curiosity was piqued. Accordingly, he unleashed his bent for research and within a few days he brought into the office of the editor some truly interesting data.

He had discovered that the observance was first authorized on a general scale in 1896 under the name, Freedmen's Aid and Southern Education Day. It had evidently met with success, for two years later its continuance was recommended. A report of the Freedmen's Aid Society in 1898 contains the following:

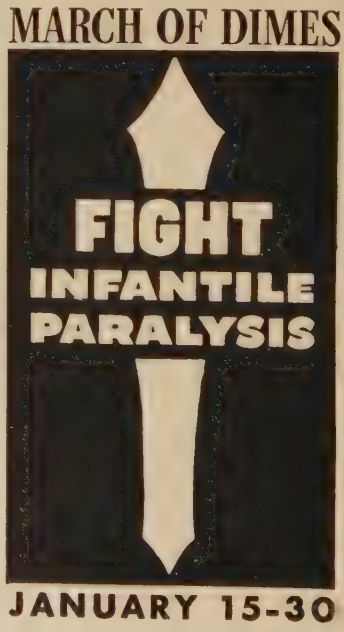
"The appeal which was made to the churches two years ago to take a special collection for the society on the Sunday immediately following Lincoln's Birthday (February 12) resulted in receipts amounting to several thousand dollars. It is now recommended that the appeal be renewed and that the Lincoln Birthday Sunday be set apart as Freedmen's Aid and Southern Education Day."

The same body reporting one year later (1899) offered a similar testimony.

"The adoption of the Sunday immediately following the birthday of Abraham Lincoln (February 12) as the Freedmen's Aid Day was received with great favor and doubtless the offering taken on that day would have been a great collection but for the weather. Other denominations have followed the example and are observing the day in the same manner. It is recommended that the appeal be renewed and that the Lincoln Birthday Sunday again be observed as the Freedmen's Aid and Southern Education Day."

By 1905 the observance seems to have been well established as Lincoln Day and a special Lincoln Birthday number of the *Christian Educator,* issued in February of that year, was a rich collection of articles and brief statements pertinent to the race relations and Negro education emphases. They came from the pens of such distinguished men as Bishops McCabe, Merrill, Joyce, Andrews, Hamilton, and Cranston of the M.E. Church and Bishop Warren A. Candler of the M.E. Church, South. Included also among the writers were Governor John L. Bates of Massachusetts and Andrew Carnegie. An excerpt from an earlier article or address by Henry W. Grady was one of the highlights of the magazine. It appeared under the caption "Lincoln, the Sum of Puritan and Cavalier" and was a glowing tribute to the great emancipator.

B. M. M.



Suggested Sermon Topics for Race Relations Sunday

BARBARA DENNY

Office Secretary, Department of Public Relations, Division of Educational Institutions

TO aid in preparation for and in observance of Race Relations Sunday, CHRISTIAN EDUCATION MAGAZINE recently solicited from several representative Methodist leaders suggestions of possible sermon topics which pastors might use effectively in their sermons on that Sunday.

Bishop Paul E. Martin, Little Rock, replied with the realistic suggestion, "The Church Must Face the Problem of Race."

From Bishop Paul B. Kern, Nashville, we received these suggestions: (1) "Christ's Formula for Peace," Text, "To make in himself of twain one new man, so making peace," Ephesians 2:15, and (2) "God's Color Line," Text, "Of a truth I perceive that God is no respecter of persons," Acts 10:34.

Bishop Fred P. Corson, Philadelphia, contributed these thoughtful suggestions: (1) "The Christian Way—Good Will verses Class Hate," (2) "The Stewardship of Human Relations," and (3) "Working Together for God."

Bishop Robert N. Brooks, New Orleans, suggests: (1) "The Tie That Binds," and (2) "Our Father," Text, Matthew 6:9.

The challenging topic, "The Present Status," is the first suggestion of Doctor R. Ira Barnett, Lakeland, Florida, and his second suggested topic is "Love Is Eternal Life," Text, Luke 10:28.

From Doctor M. W. Clair, Jr., Pastor, St. Mark's Methodist Church, Chicago, came these suggestions: (1) "We Follow Thee," I Corinthians 12:31-13:13, and (2) "The Challenge of Faith," Exodus 14:1-18.

Doctor H. C. Stuntz, President, Scarritt College, Nashville, asks, "Why resort to gods who could not save their own people?" By way of explanation, he adds, "The Nazi gods of racism and supermen have failed, but through our attitudes we worship at their shrines. What must we do to be saved from foreign gods?" Text, II Chronicles 25:14-15.

Doctor G. Ray Jordan, Candler School of Theology, Emory University, Georgia, contributed these excellent suggestions: (1) "How Big Is Our World?" (2) "That They May Be One," and (3) "Other Sheep I Have."

From Doctor J. W. E. Bowen, Editor, *Central Christian Advocate,* New Orleans, came these topics: (1) "Lost Gods," Text, Judges 18:24, (2) "God the Father of All Men," Text, Amos 9:7, and (3) "The Story of Jonah—God's Interest in all Men."

Doctor John O. Gross of the Board of Education, Secretary, Department of Institutions, General, suggests a comprehensive topic, "One Lord, One Faith, One People."

Doctor Charles B. Ketcham, President, Mount Union College, Alliance, Ohio, looks to the future in his first suggested topic, (1) "The Day

of Dawning Brotherhood"; his other suggestions are: (2) "The Democracy of Heaven," Text, Revelations 7:9 and (3) "In Christ Now Meet Both East and West," Text, Galatians 3:26-28.

Doctor Tully C. Knoles, Chancellor, College of the Pacific, Stockton, California, contributes two excellent quotations, first, from Paul, "God hath made of one blood all the nations that dwell upon the earth," and second, a statement by Joseph Cook, "The Nineteenth Century made the world a neighborhood, the Twentieth Century must make the world a brotherhood."

Of more than passing interest is the fact that February has been designed as Brotherhood Month and that Race Relations Sunday is only one of three kindred emphases scheduled for observance within that period. In addition to being Race Relations Sunday, February 9, 1947 will usher in Negro History Week which for this year has as its theme, "Democracy Possible Only Through Brotherhood." The week of February 16-23 has been designated as Brotherhood Week by the National Conference of Christians and Jews which announces as the theme of its observance, "Brotherhood—Pattern for Peace."

* * * *

You're all together on a ship and it's so simple to see if she floats you all float, if she sinks, you all sink. A country aint no different from a ship, only bigger. Everybody is together and it floats together or sinks together. I tell you, it feels a whole lot better floating than it does sinking. From, "Together—Sink or Float" by Horace Bryan in "Common Ground" summer 1946.

A Look at the Record

The upward trend in the Race Relations Day offering is most gratifying according to the figures recently released by Mr. C. W. Loughlin, Treasurer of the Board of Education in Nashville. According to Mr. Loughlin's report, income from Race Relations Day offering for the fiscal year ending May 31, 1946 totaled $125,916.34 as against, $80,306.29 for the year ending twelve months earlier and $73,706.75 for the fiscal year ending May 31, 1944.

The trend of giving within each jurisdiction is also decidedly on the up-grade, though two jurisdictions in 1945 and 1946 each gave less than one of the annual conferences in the Central Jurisdiction. In one of these jurisdictions more than half of the jurisdiction's total offering was contributed by one annual conference.

An honor roll of conferences giving more than $3,000 would include the following: West Texas Conference, $3,454.51; Upper Mississippi Conference, Central Jurisdiction, $4,690; Central Kansas Conference, $4,704.80; Southern California-Arizona Conference, $5,868.25; Southwest Texas Conference, $6,149.14; South Carolina Conference, Central Jurisdiction, $9,000; Texas Conference, Central Jurisdiction, $10,028.25.

The words of David Crockett, "Be sure you're right, then go ahead" may have a message for us in today's problems of race. Definite action is needed but it is also important that the action taken be genuinely constructive. We need to be on our way towards the composing of our racial tensions and differences but we must be sure that the way we choose is the *right* way.

Current Race Relations Day Materials

LOUISE STIFF

Office Secretary, Department of Public Relations, Division of Educational Institutions

BY the time this issue of CHRISTIAN EDUCATION MAGAZINE reaches its readers sample packets of the 1947 Race Relations Day materials will have been sent by the Division of Educational Institutions to each of the 22,000 Methodist pastors. These packets contained the following: A Race Relations Day poster; a suggested Worship Service; an offering envelope, a remittance blank and a requisition card; a letter from Doctor H. W. McPherson; two leaflets entitled, "Methodism in Negro Education" and "Dividends Beyond Dollars."

Two other leaflets entitled "Information for Speakers," prepared by the Federal Council, and "Life's Common Denominator," by Doctor John O. Gross, may be had on special request since they are not included in the packet.

Our Negro colleges will also be sending out materials in the interest of the Day.

In addition to these materials numerous articles on Race or on Race Relations Day will be appearing in various periodicals of the Church. Following is a partial listing of these features:

The Church School, February 1947, "Thru 80 Years," by the late Walter Parkes.

The Highroad, February 1947, statement and pictorial spread concerning our Negro schools and colleges, also prepared by Walter Parkes.

Adult Student, February 1947, "Race Relations Between the Wars," by Doctor Thomas Elza Jones, President of Earlham College, Richmond, Indiana.

Workshop, February 1947, a three-lesson unit and special guidance material.

The Upper Room, January-February-March 1947, a Race Relations Sunday meditation for Sunday, February 9, by Boyd M. McKeown.

The Upper Room Pulpit, February 1947, "The Unveiled Face," by Doctor A. W. Beasley, Pastor, Madison Street Church, Clarksville, Tennessee.

The Pastor, January 1947, "A Church for Two Races," by Howard C. Busching; "How to Live with Everybody," by John O. Gross; "A Negro's Faith in America," by Spencer Logan (reviewed by R. B. Eleazer).

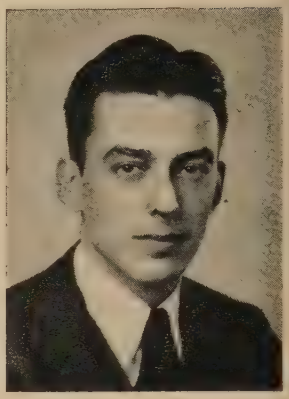
Other Race Relations Day features are appearing in the *Christian Advocate*, in conference and regional *Advocates*, and in other periodicals of the Church.

Much has been said concerning Race Relations Day in this issue of CHRISTIAN EDUCATION MAGAZINE and it is hoped that the articles and suggestions offered herein will contribute toward a successful observance of the Day in all Methodist churches. While the offerings taken on this Day will be of great benefit, of even greater benefit will be the better understanding and harmony of feeling between the races, to which an adequate observance of Race Relations Sunday will be sure to contribute.

Combating Mass-Mindedness

DR. MURRAY C. BROWN

Director of Medical Education
Meharry Medical College
Nashville, Tennessee



(EDITOR'S NOTE: *Dr. Brown writes out of a wide experience in professional and pre-professional education. Whether or not this article sets forth the reader's views,* CHRISTIAN EDUCATION MAGAZINE *believes the writer's tenets will prove stimulating.*)

ONCE before, one hundred and seventy years ago, we were confused. Fear and selfishness divided our sparse colonial population into antagonistic groups. Our peoples were agreed only in their common restlessness.

Out of that seething discontent, out of division, came a degree of unity that found expression in the finest demonstration of practical idealism the world has ever known. This representative democracy in which we live under constitutional guarantees is a living testimonial to the ability of our people to convert ideals into reasonably workable everyday ways of life.

Like other noble experiments, it is in disrepute among some today for it seems that cynicism following this war has turned toward government and that it sometimes approaches distrust and fear.

It was this distrust and fear which prompted Hopkins' Chancellor Bowman recently to rise to the defense of this experiment. He said "Let no sophistry, no error of government in our free society blind you to this distinction. Look at the whole balance sheet of America, not just a detail, before you begin to disparage America . . ." The distinction to which he referred was the distinction between the two great philosophies of government which are in conflict in the world today. The one he characterized as democratic and dependent upon the secret ballot: the other as totalitarian and dependent upon the secret police.

This practical expression of the idealism of a small band of patriots of less than two centuries ago has grown into a world force which today is the strongest guarantee of freedom for individual man. But idealism is not painlessly conceived, nor is it painlessly applied to practical situations. It is significant that a war successfully pursued to establish the essential dignity of man and to create a government which might achieve this end, resulted in a constitution requiring ten amendments to provide a Bill of Rights.

Their documents were an expression of faith in the ability of individual men to resolve their independently derived opinions into successful national policy. It was the contention of the men who won

that war, strengthened by conflict and refined by constant restatement, that no one can be better trusted to govern than the governed.

Through the succeeding years this concept of man's dignity and this faith in the wisdom of the aggregate opinion of individual citizens has met our practical needs. Recognizing that gap between our practice and our ideals, we have struggled to realize them more fully by creating new laws, new amendment and new statements of the concept we have sought thereby to make them more workable. Meantime, we have moved into a complex civilization, with complex problems. Special privilege at home has threatened, and has often been repulsed. Negation has sprung up elsewhere in the world and we have fought its encroachment with bullets and lately with atom bombs. Out of this struggle we have emerged the strongest nation with the heaviest responsibilities.

Who can say that strength has not sprung from idealism? What part has not come from making ideals work? What failures have we suffered that were not failures completely to achieve our ideal goals? We must make the ideal work today, making it more effective than did our fathers by further improving the machinery which gives it practical application. We must do so in a world where there are no simple issues, and no issues which are not our concern.

Fortunately the machinery of a representative democracy is with all its defects basically capable of meeting this situation. Only two requirements are needed to assure that it will function well. These are capable leaders and a responsible, informed and intelligent citizenry to select and guide them.

One spectre, and one alone must we fight. That spectre has been with us since this democracy was born. Jefferson called it the mass mindedness of Europe and saw it as a threat to an infant nation. Though diverse in origin, this spectre is always the same in effect. It destroys the expression of individual opinion either by preventing its development or by strangling the channel of expression. A controlled press, an OGPU, coercion by an employing body, or delegation of authority to speak for members to a union chief not of their own choosing, all these are exhibitions of mass mindedness, for they defeat the process of representative democracy. They, and all similar interferences with the creation or transmission of individual opinion, distort the expression of the governed.

There is a remedy for mass mindedness. It is education. This was the prescription which Jefferson wrote. It is interesting to note that he listed only three achievements in his epitaph. He claimed authorship of the Declaration of Independence, the Virginia Statute for Religious Liberty, and set forth his founding of the University of Virginia. Most of the elements for a free society in a nation governed by the governed are here. Independence for the nation, freedom for the individual to exercise his own conscience and the tools of education to assist him in understanding and developing opinions.

Unfortunately, education, too, can be mass minded. This must not happen if we are to remain a free people. In the process of constantly defining and redefining the limits of individual freedom so that they may not impinge on the rights of the group or other individuals, we have so far successfully legally maintained and expanded the dignity of the individual. By mass minded education we can destroy all that we have accomplished.

These same forces which threaten representative democracy in our society threaten education. Ideally, in a country such as ours, the objective of education should be the creation of a citizen capable of discharging the responsibility of governing himself. This ideal presumes that the student will be assisted in developing his ability to arrive at independent conclusions through sound reasoning, will be equipped with factual background as a tool with which to examine situations, and will be provided with means of expressing his opinions. It is asking very little of education that it honestly attempt to do these things. If we can achieve a high degree of our ideals in government, it is reasonable to ask that educational institutions do as well.

Essential to education which seeks citizenship in the fullest sense as its goal is the honest educational institution. Integrity in every phase of education is our armor against mass-mindedness with its threat to our way of life.

An obvious form of dishonesty in education is the conversion of the college into an agency for propaganda. Communist propaganda is the topic of much excited comment. When a college offers the party line as a gospel it is producing mass mindedness and dishonesty is rampant. More generally acceptable, but no less dishonest is any other type of party line instruction, whether capitalistic, fascistic or even religious. *Where any rigid pattern of thinking is presented to the exclusion of all other philosophies, where any single school of thought colors all the teaching of the arts, sciences, and humanities, mass-mindedness is at home.*

Able citizens cannot be created in an atmosphere insulated against the thinking of any well established philosophy, nor produced by training in one school of thought. I shudder to think of the graduate, learned only in the fundamentalism presented to the exclusion of other thought in certain so-called Christian colleges. He is fair game for the first disciple of Joseph Stalin that comes along. The adjustments necessary to adapt Christian theology to American political philosophy are not easily defended by the literal minded, while new testament history is readily adapted to pure Marxian principles. It is not safe to classify certain propaganda as desirable because its purposes meet with general social approval.

Any lack of integrity in our colleges must be avoided. Students accept practice more readily than preaching.

The honorary degree racket is a common form of dishonesty. The giving of many honorary degrees for obvious reasons of expediency, cheapens the symbols of educational achievement. The student acquires a cynical attitude toward them when they are awarded for other than the achievement they acknowledge. Too frequently honorary degrees are a pernicious thing.

What about honesty in granting academic degrees? These should have values which within reasonable limits are similar in all institutions. On paper they usually do. But in practice a B.S. may mean a high school education in some institutions, a well earned laurel of achievement in others. Internal policy, grading practice, competence of instructors, and promotions procedure all affect the value. What happens to the graduate of the institution with a teaching program that its faculty cannot properly instruct? The future citizen goes out to meet the world with an education he presumes adequate. When he finds that doors are closed to him, does he recognize that this is the result of

his poor preparation? When he does, is he likely to feel that intellectual honesty is a profitable pursuit, or is he likely to feel that chiseling is a law of life? When he does not recognize the source of his frustration, is he not still more dangerous? Here he is in his mind an educated person, whom society does not accept and give his rightful place. He can easily become antisocial.

Some colleges have boasted that they were "as good" as accredited schools. The advantage of the accredited schools are manifold from the administrative and financial standpoint. Standards for accreditation are still absurdly low. Somebody is kidding someone, and in a way not healthy for the prospective citizen enrolled in these institutions. To paraphrase Emerson, what these schools are speaks so loudly that one cannot hear what they say.

Have you read the bulletins issued by some colleges setting forth the educational opportunities to be found within their hallowed ivy-clad walls? Those same walls that on inspection turn out to be the bare enclosures of frame shacks? I have seen some setting forth programs for pre-professional students when no professional school could accept their students. This is usually due to their lack of accreditation. The healing arts require training to be taken in accredited colleges. What sort of citizen is produced by a school which misleads him into wasting precious years on training which is not acceptable to the higher institution in his chosen field? Can a dishonest Alma Mater bear honest children?

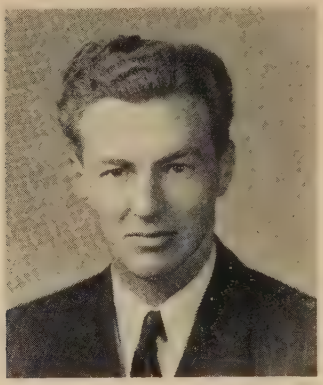
A faculty selected for the volume of their publications is dangerous. A premium on quantity of research or original writing encourages lower standards and occasional dishonest work. In the scientific fields we have seen that students accept these standards as their own. When the man with ten papers on the dietary habits of the bladder-wort is in higher esteem than the person with a single fundamental contribution in biology, the student must inevitably learn to admire false standards. That is not education for leadership.

It would seem that the colleges face today the greatest challenge they have ever faced. With veterans returning to the campuses in tremendous numbers, matured and earnest in their purposes, there is opportunity to create a larger body of intelligent leadership than has ever existed in this country. That leadership must face larger problems than have confronted us before. Atomic physics is not the only field presenting pressing international questions which these students must solve. Bacteriological warfare must be controlled. We have sufficient "know how" to abolish the worker, but too little "know how" to provide satisfactory working relationships in the existing industrial picture. A new science is being born in this area. This problem may well be more important than atomic power, and on its solution our future welfare may depend.

To meet this situation the college has only small resources in men of outstanding strength, for a war has cut off our supply of scholars in recent years. The job before us is admittedly great. Yet it is not too much to ask that colleges combat mass-mindedness by seeking honest solutions to their pressing problems and strive to achieve a high degree of success in their basic purposes.

Hendrix Man Employed by Joint Committee

EARLY in January Mr. Walter Lane Scott, a recent graduate of Hendrix College (Conway, Arkansas), came to the staff of the



Joint Committee on Public Relations for Methodist Educational Institutions. He succeeds the late Mr. Walter Parkes as Associate Director of the Committee's program.

Mr. Scott's background, combining as it does a major in English at Hendrix with several years of practical experience in newspaper work, is such as to commend him for his new responsibilities. In addition to serving as news reporter he has held such posts as feature editor, city editor and managing editor on various small dailies and during World War II he was in public relations work in the U. S. Army. Since his discharge from the Service he has been working with the Hendrix College News Bureau.

George Schuyler, Negro newspaper columnist, commenting in the Pittsburgh Courier on the re-election of Senator Bilbo, suggests that there are ways in which the forces that fruitlessly fight the Bilbos and Rankins might be re-directed into far more constructive channels. He suggests, for example, cooperation with Southern Negroes in the building of hospitals for neglected Negroes, contributions toward combating illiteracy, etc. In line with his suggestions it would seem that Race Relations Day as observed in Methodism, with its offering for Negro educational institutions, is definitely a case in point.

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The Wesleyan Window, monthly publication of the Wesley Foundation at Murray State Teachers College (Murray, Ky.) takes its name and design for the cover from the Wesleyan Window at Oxford University where the "Holy Club of the Wesleys" was started.

* * * *

The Institute of Christian Education at the University of Idaho (Moscow) is supported by the Methodist and other Protestant churches. Their bulletin, *Lend Us Your Ears,* mailed to all Protestant churches in the state, makes an excellent appeal.

* * * *

The Wesley Foundation at North Carolina State College (Raleigh) recently sponsored a series of talks by Professor Heck, retired head of the Physics Department, on the "Life of Jesus."

Harold Russell, armless Boston University veteran, star of the film, "The Best Years of Our Lives," was featured in *Life* magazine December 16.

* * * *

Observe Race Relations Sunday in your church February 9th. Use it as an opportunity to build interracial good will.

THE DEPARTMENT OF

The Methodist Student Movement

HIEL D. BOLLINGER
HARVEY C. BROWN HAROLD A. EHRENSPERGER

Blueprint for Living

The Wesley Foundation in Nashville, Tennessee, has prepared a most attractive illustrated booklet titled "Blueprint for Living." In it the following information is attractively presented:

"The Wesley Foundation at the University Center, Nashville, is the newest of the 166 Foundations in the United States . . . and takes its place this year in the significant movement of Methodist students in America. . . . It operates in connection with the students of Peabody College, Vanderbilt University, Ward-Belmont School and Scarritt College for Christian Workers under the direction of Reverend Joe Brown Love.

Blueprint for Living has this significant statement concerning the spirit and genius of the Wesley Foundation: "The Foundation is not something 'instead of' the Church, but is The Methodist Church at work on the campus. Through its director and Student Council it seeks to relate each Methodist student in the University Center to one of the campus churches, to train the leadership and also to supplement the work of the churches at points of need peculiar to college students. It will build its program specifically for and with students of the University Center, but in the framework of the Christian concept of right behavior and of increasing insight into the will of God."

Veterans Counsellor

Reverend Harold M. Bryant was recently appointed counselor to Methodist veterans at the University of Nebraska (Lincoln). His appointment is following out the interest of the church in its returned service men. Because Reverend Bryant had served as a chaplain in the Army, Bishop Martin asked him to work on the campus with the program of the Wesley Foundation. Supervision of Methodist interests at Huskerville, the University housing project at the Air Base, will be under his direction.

Student Handbook

The Wesley Foundation at West Virginia University (Morgantown) prepared a handbook for Methodist students titled, "Wesley's Words of Wisdom." It contains a full description of the Wesley Foundation, greetings from the staff, and significant helps for new students, especially freshmen. It was distributed to all Methodist students at the beginning of the school year by Robert R. Sanks, Pastor for students.

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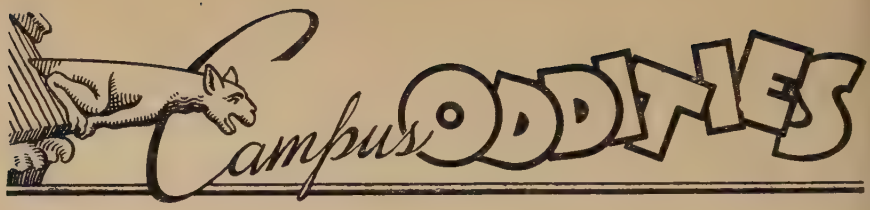
Ten religious agencies cooperate to maintain the Student Christian Foundation at Southern Illinois Normal University (Carbondale), the purpose of which is "to further the growth of the Christian faith."



It's a New Campus for an Old School

A NEWCOMER to Clark College campus would be very likely to assume quickly that this Atlanta school was brand new—founded, perhaps within the past several years. Everywhere there are bright new buildings, new grass and growing trees. Even the neighborhood is new, with a government housing project on one side of the campus and the modern structures of Atlanta University on the other.

Inside the buildings, long gleaming halls meet the eye and ultra-modern fixtures in offices and classrooms and dining halls give easy proof of 1940 architecture.

Yet Clark College is 77 years old. It was founded in 1869 by the Freedmen's Aid Society of the Methodist Episcopal Church, and has a continuous record of service to Negro education since that date. The early buildings still stand but they're five miles across town from the new campus. They present a rather forlorn picture in their emptiness.

The unique fact is that Clark College moved in 1941—picked up lock, stock and barrel and went to the new location where a complete set of buildings and an entire new campus were waiting. The move was expensive, but three sources gave $1,250,000 and now Clark is an important part of a new University Center for Negroes.

President James P. Brawley says the move was worth all the efforts required. Facilities are incomparably better, and pride in the plant helps to keep student and faculty morale at a high pitch.

Merner Hall, Women's Dormitory, Clark College

Mark Hopkins sat on one end of a log,
And a farm boy sat on the other.
Mark Hopkins came as a pedagogue
But he taught as an elder brother.
—From "Education" by Arthur Guiterman, in Death and General Putnam (E. P. Dutton).

Legal Counseling Service

RUNNING the emotional gamut from heartache to headache, varied legal problems, including vital domestic issues as well as minor traffic violations, are being presented by students in the 11 schools and colleges of Boston University at the legal counseling bureau, a service recently re-established for all Boston University students, according to Mrs. Warren Gilford, legal adviser. More than ever before, Mrs. Gilford, a Boston University school of law graduate, revealed students have been approaching the Bureau with domestic questions.

"Today, schools and colleges have more married students enrolled," Mrs. Gilford explained, "and many of the veterans returning to the classroom are older, a large percentage of them having wives and families. During the war years, the co-ed married and returned to college while her husband returned to camp. Many of the married co-eds," she continued, "have little emotional maturity and are finding it difficult to combine marriage and education. Other girls who keep house while their husbands attend college, are not able to adjust their interests to fit in with their husbands' homework schedule.

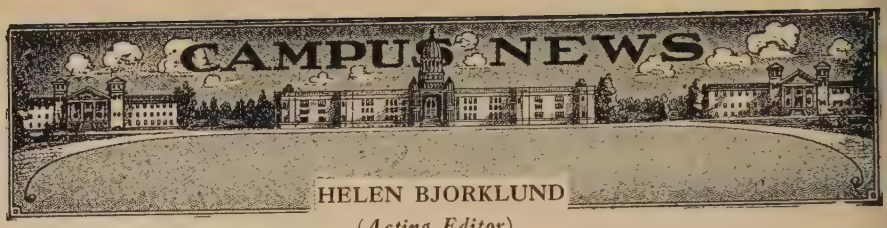
"Some of these married students are now involved in domestic entanglements and seek legal advice," the young counselor stated. "I usually urge reconciliation and an honest attempt to solve difficulties.

Frequently, Mrs. Gilford has phone calls from students who have received their first traffic summons and "are scared blue" because they do not understand how serious or minor the offense is. "First offender" cases are often more amusing, the counselor stated.

A temporary war casualty, free legal advice has again become available to Boston University students through the services of the University office of student counseling which is under the general guidance of Professor Warren T. Powell.

Cases listed on the legal aid bureau files include those of foreign non-quota students sent to America to attend college, who ask the legal points of their visas. "Another case involves a student who lost his sense of smell through an accident and being a major in chemistry, felt that this was a serious damage. He sought legal advice on it through the office of student counseling and eventually, he collected $6,000 in damages," Mrs. Gilford pointed out.

Frequent questions are asked by students on rent ceiling prices and evictions. Students who live in apartment houses and feel they are not getting proper consideration from their landlord can check up on the latest OPA rulings at the legal bureau. "Current cases," the counselor mentioned, "are those relating to income tax returns. The veteran wants to know where he stands after his war years and what he owes the government. In addition to veterans' tax questions, students who took part-time jobs and are now working after classes, find they earn enough to file tax returns. The minimum wage today, it seems, is high enough to warrant that almost everyone has tax worries.



HELEN BJORKLUND
(*Acting Editor*)

Blind Negro Veteran Speaks at University of Denver

Sponsored by the Student Christian Association and the American Youth for Democracy organization, Isaac Woodard, Negro veteran of World War II, spoke on "Racial Understanding" to students of the University of Denver (Denver, Colo.) Blinded soon after receiving his discharge from the armed forces by a police officer who was later exonerated, his visit "emphasized for DU students the fact that the war for democracy, religious and racial freedom will not be over until a remedy is found for the wrongs being done to our minority groups today," said Mrs. Lora Ferguson, director of the Student Christian Association, in making the announcement.

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Puget Sound Student at UN New York Sessions

Troy Strong, of the College of Puget Sound (Tacoma, Wash.) was one of two students chosen by the Pacific Northwest College Congress to represent the 33 colleges of Washington, Oregon, Idaho and Montana at the New York sessions of the United Nations. After he and his associate, Lois Putnam of the University of Oregon, had presented a portfolio of resolutions to the American Delegation in a special meeting, Warren Austin, American Delegation head, assured them that "we will give much study and serious consideration to your resolutions," and continued by emphasizing the great importance he placed upon the ideas of students. One idea advanced, which was well received, was the establishment of a national and perhaps international college congress.

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"Social Revolution . . . and Liking It"

A statement by President Charles B. Ketcham made in a Mount Union College (Alliance, Ohio) *Bulletin* was quoted at length in a recent issue of the *Public Relations Journal.* Concerning "White Hollow," the veteran trailer camp, he said that the presence of married veterans and their nearby trailer homes, where normal family life is routine, brings a new note to the college campus. Whereas before the war, marriage for college students was frowned upon, some are prophesying that we shall never go back to restrictive rules with respect to marriage. "We are living through a social revolution on the campus today and liking it," he said.

On the same subject, the Boston University *News* quotes Dr. Herbert D. Lamson, instructor in marriage in three departments of the University, as follows: "I very definitely feel that veterans in college who are older and more mature can mix marriage and grades. Marriage affords them more stability."

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Students Disagree with Pastors

Euthanasia, which Webster defines as a "painless, peaceful death," was recently advocated by more than 50 New York state Protestant clergymen, who indorsed legalized mercy death for the incurably ill who ask release from their suffering.

Unanimously, students interviewed at the University of Southern California (Los Angeles) answered "no" to the question, "Do you approve mercy death for those persons incurably ill who consent?" A senior recalled that Hitler had practiced something called euthanasia, only it wasn't voluntary and it wasn't merciful. "It's all wrong, somehow," she concluded. Another cautioned that "the incurable of today might well be the curable of tomorrow."

Self-Help Program Popular and Successful

Ninety per cent of the students attending Evanston Collegiate Institute (Evanston, Ill.) this year are taking advantage of the college's unique self-help program, enabling them to pay at least part, if not all, of their college expenses. Involved are a college-run employment bureau, expert vocational guidance, and "morning only" classes. The popularity of the plan is evident from the fact that the enrollment has increased 125 per cent over that of last year.

During the twelve years the college has been in operation, it is estimated that self-help students have incurred $300,000 in accounts involving tuition, board and room, and other college expenses. Of that amount, 99.5 per cent has been paid.

Microfilm Library at SMU

Two hundred eighteen microfilms are on file in Fondren Library, according to a recent announcement from Southern Methodist University (Dallas, Texas). A reel no larger than a spool of thread may record 52 pages of material. Rare, out-of-print books and manuscripts have been borrowed and photographed, as well as newspapers and music. The New York *Times* has been filmed from January 1, 1946 to date. Also complete recordings have been made of the works of Bach, Handel and Palestrina. The microfilmed material is viewed through the medium of a reading machine which is quite simple in consrtuction, and unlike the standard movie projector, is totally manual in operation.

Northwestern to Study Microwaves

Microwaves, which are short length radio waves, recently discovered to have properties similar to those of light and infra-red rays, are to be the subject of a two-year program of fundamental research in the Technological Institute of Northwestern University (Evanston, Ill.). The program will be financed by the Army Signal Corps at a cost of $200,000 and will include research in methods of sending several messages simultaneously through a hollow tube and separating them at the receiving end. Lenses, prisms, and other devices will be studied.

Ohio Wesleyan Alumni Team for a "First"

Two graduates of Ohio Wesleyan University (Delaware, O.) who have won national prominence in widely different fields will team their genius to bring a new "first" in scientific advancement. Frank Stanton, president of Columbia Broadcasting System, and Branch Rickey, president and general manager of the Brooklyn Dodgers, have concluded an agreement for long-term television rights to the Dodgers' baseball schedule. Mr. Stanton revealed that color television equipment is now being completed by CBS which will be used to pick up a part of the Dodger home schedule.

POST SCRIPTS ON COLLEGE NEWS AND VIEWS

HELEN BJORKLUND
Acting Editor

Another course of study leading to a B.A. degree is now being offered at McMurry College (Abilene, Texas). The Reverend J. Edmund Kirby, head of the Bible and Religion Department, says the course of study is designed to fit the needs of aspirants to church positions other than that of the minister. Special emphasis is to be given to the training of church secretaries, pastors' assistants, and other full-time employees and religious workers.

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A program of early morning devotional services has been inaugurated at Hendrix College (Conway, Ark.). Two 15-minute worship services, consisting of prayer periods, musical interludes, and meditations, are held in the college every morning before sunrise. The services are sponsored by the Hendrix Pre-Thelog Fellowship, and committees of ministerial students are appointed each week to plan the programs.

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President Harry S. DeVore of Central College (Fayette, Mo.) has announced that the college is to be freed of indebtedness from the 1928 building expansion program, and a new building fund for a combined gymnasium and student union building is assured by the plans made by Missouri Methodists to clear all Methodist-related institutions in the state of debt.

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Agricultural and foreign policies of Russia in the present era were the main issues of the panel discussion at a recent meeting of the International Relations Club of Western Maryland College (Westminster).

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At a recent meeting of the Student Christian Association of Wofford College (Spartanburg, S. C.) the question, "What Should Be the Christian Attitude Toward Germany?" was discussed.

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A new type of life insurance, known as Collective Level Insurance, for both academic and non-academic staff members of institutions of higher learning was recently announced by R. McAllister Lloyd, president of Teachers Insurance and Annuity Association of America, 522 Fifth Avenue, New York.

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The Council on Religious Life at DePauw University (Greencastle, Ind.) is launching a new weekly publication entitled MARK, the aim of which will be to stimulate student interest in religion.

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The Choir of Samuel Huston College, (Austin, Texas) made several appearances in Mexico during the late fall.

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At Albion College (Albion, Mich.) 155 students from 11 colleges and universities participated in the annual festival of the Michigan Intercollegiate Speech League. "To What Extent Should Labor Share in Management of Industry?" was the topic of the 31 panel discussions given on the campus.

This Is Rust College

Founded in 1866 by the Methodist Episcopal Church, Rust is the oldest of the Negro institutions operated by The Methodist Church. It has a campus enrollment of 314 regular students including 84 Veterans; extension enrollment of 276 in service teachers. There were 995 Public School teachers and regular students enrolled in the Summer School of 1946.

Rust College renders unusual service in the field of functional education. Its program includes the liberal arts and sciences and emphasizes courses in teacher training and vocational education.

In addition to its Liberal Arts program, Rust ministers in a unique way to the rural areas of Mississippi. It is located in one of the most densely populated rural sections of America, where there is "Some of the most rugged, gullied, erosion stricken land in the world." To meet this situation Rust has developed a program of soil building and conservation, which is attracting nation-wide attention. It has stimulated food production and preservation and held institutes for farmers, rural teachers, rural and for small town ministers the co-operative objective of better home and community livelihood, better rural schools, better health programs and better recreational and religious programs in North Mississippi.

Rust has developed a self-help program for worthy but dependent students that enables many students to obtain educational advantages who otherwise would be denied the opportunity. It is providing a program especially adapted to veterans interested in agriculture.

Recently Rust has received a number of encouraging gifts. The Mississippi and North Mississippi Conferences (white) are raising along with their Million for the Master Program, $60,000 for Rust College; $18,000 has already been paid to the College. The Upper Mississippi and Mississippi Conferences (Negro) are raising $60,000 for Rust College, $30,000 of which has already been paid to the College. A gift of one thousand dollars was made lately to the Music Department for the purchase of a concert Grand Piano.